

ACCOUNT ⁽²¹⁾

OF THE

DOCTRINE

OF THE

ROMISH-CHURCH,



In its direct opposition to Scripture,
and the very being of Christianity.

With a clear view of the true and solid grounds of the Protestant Faith.

Being a further enlargement of that
Appendix adjoined to the Second Part
of the fulfilling of the Scripture; with
a considerable alteration through the
whole thereof: By the same Author.

Now published by it self.

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TO THE READER

Reader,

Since it is undeniable, the Import of that great controversie betwixt the Romish and Reformed Church this day, is such as concern the meanest within the Church, no less than the more knowing and learned; and that to be a Protestant in earnest, must necessarily require a seeing the Truth with their own eyes, yea such a Faith as is the result of a judgment upon diligent search, convinced by the Scripture, for by these only can the Truth be loved, and prized, who know it: How sad an appearance may it now be in such an hour of tryal, and of the power of darkness, when the adversary is at work every-where to sow Tares, that so few even of these who seem serious in professing the Truth, can give a clear account of the grossness of Popery, or of the solid grounds of the Protestant Doctrine, when assaulted by seducers, but lie naked thereto, as without any defence, though such abundant and clear light be held forth for that end; yea at a sad

disadvantage to hold fast their profession by
suffering, if as in former times our trials
should be stated on such an account! besides
the visible hazard so many young ones are in
in this generation, to be made a prey of, and
easily poisoned with error, who but seldom
work out in their age and riper years, when
then they drink in in their youth. If to any
such this small essay might be of use, I mean
these, whose age, want of time, indisposi-
tion to read, or leathness to be at expense in
buying Books, seems to let their improving of
what is written more largely by others, I may
then say with some confidence, the Author hath
not lost his desire and aim, whatever acceptance
it should have with others. The time hasteneth
when that only which tendeth to peace in Je-
sus Christ, will abide and lye near to the souls
when the testimony of men will be of small va-
lue. I shall but add, which I fear not to wit-
ness, That nothing is here charged on the Ro-
mish Adversary as their principle, which
their own greatest Writers, or the Doctrine of
the Council of Trent do not clearly attest.

A short and plain Account of
the Romish Doctrines, &c.

SECT. I.

Qu. **S**INCE our greatest interest here,
is to know the truth and cer-
tainty of that Religion we
profess, What is to be under-
stood by the *Protestant reformed Religion*;
under such a designation it is now held
forth? *Ans.* If we consult the Scripture,
unto whose tryal this offereth it self, it
may be clearly seen that it is no new Do-
ctrine brought in on the World, but the
truth of Christianity, by the good hand
of the Lord on the reformed Church,
confessed, asserted, and purged from the
corruptions of Popery; and hath the ve-
ry same grounds to prove it, which the
Christian Religion hath. Qu. Is it not
of late since the name of *Protestant*, much
less as a Church, was known, and from
any visible appearances but little, to evi-
dence

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dence its being and succession in the World, when Popery for many Ages had a conspicuous and flourishing State? *Ans.* We deny not the *Reformation* to be late, and that name of *Protestant*, which had its rise from a solemn Protestation of several Princes and Cities against Popery. But these also are demonstrably clear. 1. How it is the same Truth, and Religion of the Apostles and Primitive Church, wherein they walked, though in a great measure after darkened, as Antichristianism grew up; which hath been unanswerably proved to the World. 2. That in the whole Scripture no ground can be shewed, for a continual visibility of the Church, as an unite body and in a flourishing outward state; but the contrary is foretold, how obscure, and low her condition should be during Antichrist's reign: So as a place of hiding was then prepared for her, *Rev. 12. 6.* 3. Yet even in these darkest times, there did not want some visibility of the true Church, by a continued succession of witnesses to appear for the Truth, and against the Romish Apostacy, which as a fresh River made its way through that horrid Lake without mixing with it. *Qu.* What peculiar grounds are there to prove this,

enforce a conviction on others, That the Protestant Religion, this day, is the pure, and ancient Christian Religion? *Ans.* If men shut not their eyes, none can deny these grounds, as a test of the certainty thereof. 1. Its exact conformity to the Scripture, and to the genuine and perspicuous sense thereof, than which nothing is more clear, if we will but come to the light and compare these together. 2. That the Protestant Religion in all the essentials thereof, is the very same, and exactly agrees with the Faith of the Christian Church, in the first three centuries; and for this doth appeal our adversaries, to produce one essential difference, betwixt the one and the other, from the Records of these times, or any Writings of the Fathers. 3. That no evidence can be given, in contending for the Christian Faith against Heathens, and to hold forth the certainty thereof, which doth not undeniably answer to confirm the Protestant Religion. 4. That in the writings of the greatest Adversaries, and their most bitter invectives against Christianity, who in the first times did oppose themselves to the same Doctrine the Protestant Church now owns and professeth; such as *Celsus, Tryphon, Porphyrie, Lucian,*

&c. There is not the least mention of Popery in any of these Articles, against which the Protestant Church contends, nor of the Romish Supremacy and Infallibility, where they could have had so great advantage to object against the Christian Cause, and call its whole Truth in question: Nor did the Jews then, who objected all they could against the Christian Faith, in the least once mention any such points, as are now controverted betwixt them and us. 5. It is clear from unquestionable History, and confession of our Adversaries, that a continued succession of Orthodox Doctors, who did confess and teach the same Doctrine, for the substance thereof, that we own, have in no times been wanting to the Church, nor some visible party to withstand Popery, and keep up a witness to the Truth, even in the greatest darkness; so as the Romish Writers are forced to confess, That the Protestants now are the same which the *Waldenses* were of old, and the *Berengarians* before them. *Qu.* Doth not the Popish Religion stand on such solid grounds, and evident principles as can bring a sufficient certainty therewith of its own Truth, when it hath the Decrees, Canons, and infallible Decisions of their own Church

Church to warrant the same, and of the Pope as supreme Head? *Ans.* According to their own Doctrine and Principles, they can have no possible certainty of their Religion, nor of that they pretend to found on therein: When, 1. They are not agreed, nor ever-like to be; who that infallible Judge is, or in whom such an Infallibility as they claim is seated, whether in a general Council, or in the Pope alone: So as they are in greatest contradiction to other, about the very foundation of their Faith; nor is this a controversie amongst a few, but one part of their Church with greatest heat, opposing the other therein. 2. They can have no assurance if they have any Church at all, and whether most of their Popes, Bishops and Priests, be not without Baptism, and still lack without Ordination, when there Doctrine, and the Council of Trent doth so expressly hold the efficacy of all Sacraments (of which they reckon Ordination as well as Baptism to be one) to depend on the Intention of the Priest who officiates, of which none possibly can be sure. 3. Such can have no rational certainty of what they profess to believe, who are with their own consent shut out from all proper knowledg of the Scripture,

ture, and on the testimony of men must resolve their Faith, yea with a blind obedience intrust their souls concerns to these, whose credit and testimony, without some further surety, they would fear to take for a sum of money. 4. Is it not on a matter of fact, and most doubtful relation, all may see they ground their Faith, and adventure their immortal Soul, where scarce a shadow, or School-problem is to bear up the whole fabrick of Popery; which is an alledged *Presidence of Peter* amongst the Apostles, while no demonstration can ever be given that *Peter* was at *Rome*, or that he was Bishop there, or if the same priviledges be intailed to his successors, and how these should be chosen in after-times? 5. It is undeniable also according to their own principles, they have no *Bible* nor any such authentick record to prove their Religion, but what is a Mass of dead unsensed Characters, that hath no articulate voice or intelligible sound, until the Romish Clergy put a sense thereon: So that the very Letter of the Scripture is most evidently past from. For my self I dare say, before him who knoweth all things, that I would tremble and stand in awe of any deceit or mistake in the matter of Religion.

gon, and have in greatest earnest sought to be perswaded of the Truth, without respect to interest, party, or education, as that wherein I know an eternal salvation is concerned; but can see no way to embrace Popery, except men turn Atheists, yea, quit all Religion and Reason at once. *Qu.* But is not *Rome* the Catholick and Apostolick Church, out of which there is no Salvation? *Ans.* We know there is a Catholick Church under the Gospel, that consists of all who embrace the Christian Faith, whether bond or free, whether Jews or Gentiles, and is to no particular Nation, People, or Language, restricted, as under the Law: But that the Romish Church can have no possible claim here, is unanswerable. 1. Because no Institution is in the whole Scripture to be shewed of such a Church as consisteth of all Christians subjected to one humane Head, and supreme Government under Jesus Christ, on the Earth; or where subjection to the Pope is made a condition to Salvation. 2. It is clear that in the Apostles time, and for many Ages after, the Christian Catholick Church had a being, when it had no dependence on the See of *Rome*, nor was known by any such Test, as to own the Pope and his su-

preme Jurisdiction; except it be averred, that there was one Catholick Church before the setting up of Papacy, and the other since, essentially different from the former. 3. There is no access to deny that they are more, and of greater extent in the World, who embrace the Christian Faith, and have no communion with the See of Rome, or their Doctrine, than such who are subjected thereto. 4. As there is one Faith, and one Lord Jesus Christ; so is there but one body, which is his Church, united to him as her head, Eph. 4. 3, 4. Which is the prerogative of the Son of God alone, and incommunicable to any, to be the Head thereof, but he who for this end died and rose, that he might be the Lord of the dead and of the living, Rom. 14. 9. *Qu.* Yet is not still the same Christian Religion, at least for substance, held forth in the Popish Doctrine, which the Protestant Church owns? *Ans.* Whatever in words such pretend, their own Principles, and the known Doctrine of the Council of *Trent* can too visibly resolve this, that these do not retain the Christian Faith in the essentials thereof, but have razed the very foundation, who resolve not their Faith on the Scripture and its Divine Authority, but on a humane
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testimony; and deny religious worship to be due to the true God alone, but give it unto Angels and Men also; who lay another foundation to build on than Jesus Christ, another Purgatory than his blood, to purifie us from all sin, another propitiatory Sacrifice to expiate sin, than his Death, who *was once offered to bear the sins of many*, Heb. 9. 28. another merit than his obedience, by which we are made righteous; and thus make void the great intent of the Gospel, laying down a way of Life and Salvation on the same terms, that it stood in the Covenant of Works; yea, who take on them to change the condition of the dead, and by a supreme absolute power make void the express commands of the Lawgiver. Certainly we must either quit the Scriptures, or acknowledge that nothing can be more destructive to the Christian Faith revealed there, than such Doctrine. *Qu.* Is there not some infallible Rule and Judg, to determine herein, on whose decisive sentence we may securely rest in the greatest controversies? *Ans.* If we own our selves Christians this can be no debate, that the Scriptures contained in the *Old and New-Testament* are the supreme Judge, *The Oracles of God*, committed to the Church,

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Rom. 3. 2. To give Answers in every dark case; The Type and form of sound Doctrine, Rom. 6. 17. Unto whose sentence we are in all matters, both of Faith and Practice, expressly referred by the Lord. Isa. 8. 20. To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.

SECT. 2.

Q. Since the Rule of Faith must be plain and intelligible, Can the Scripture be such, which according to the Popish Doctrine, is but a Mass of dead and dark Characters, until there Church put a sence thereon? *Ans.* If we credit its own witness, it is then clear, 1. That it *Is such as make the simple wise, Psal. 19. 7.* And is a *Light shining in a dark place,* to which we are called to take heed, *2 Pet. 1. 19.* And **A Lamp to our feet, Psal. 119. 105.* 2. We see what is written there *was for our learning, Rom. 15. 4.* And given us for that end, that it might be understood. 3. It is clear the promise of the Spirit, to lead us unto all Truth, *Job. 16. 3.* doth belong to every Believer, as well as to the greatest Doctors of the Church, who can pretend to no extraordinary

dinary Revelation for leading of them.
4. We know the Fathers and Ancient Church, did still prove their Doctrine from the Scripture, as not only of more authority, but more clear than their Comments. 5. Though none do deny but some Scriptures be not so obvious to our discerning as others, and that several Prophecies are sealed up until the times of their taking place in the event; yet if men stumble not at the Noon-day, nothing can be more plain than the fundamentals of Christianity, and the Scripture-Truths which are necessary to Salvation; But the World may see it is not its obscurity, against which their true quarrel is, but a too clear evidence, before which their interest cannot stand.
Q^u. Yet is this a sufficient ground, for the Scriptures being translated into our own Language, so as every Man may read and have access thereto, which the Romish Church so expressly forbids, as the greatest cause of Error and Heresie? *Ans*. We know, 1. That the command is express for all to read, and *teach their children*, *Deut. 6. 11.* 2. That under the Law, the Jewish Church had no restraint; and should the Church now be in a worse case, and live in more darkness. 3. That
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upon this account were the *Bereans* so highly commended for examining the Apostles Doctrine, by the written Word, which they could never have done, if any such restraint to read the same had been upon them. 4. It is a strange cure, to keep from the Light for fear of going wrong; and when Jesus Christ saith, *You err not knowing the Scriptures*, Mat. 22. 22. That Ignorance thereof should be the way to keep us right. *Qu.* Is it not evident, 2 *Pet.* 3. 16. How there are things hard to be understood in *Paul's* Epistles, which they who are unlearned and unstable wrest to their own destruction? *Ans.* It is there shewed, 1. That there are some things more dark in the Scripture, none do deny. 2. We see these who thus stumble, are such as wrest the Word, differing them from these of a humble, sober, and serious Spirit, by whom none will judg the Apostle here means the whole of Believers within the Church except the Doctors thereof. Nor hath it more weight to forbid Christians making use of the Scriptures, and to read the same; than to forbid the necessary use of meat, because some unsober abuse the same to their hurt. *Qu.* What inducements then can the Romish Church have

to restrain Christians in this, if it be so
 visibly cross to the Rule? *Ans.* They
 have (I confess) this plea, that there is
 no Law for necessity ; since their case so
 stands, they must either ruine their inter-
 est, and be discovered in the greatest im-
 posture that ever was known in the
 World, or have the *Bible* shut up, though
 it be to ruine the Souls of many Millions
 of the poor People; nor is it strange such
 hate the light, whose deeds are evil, lest
 they be reprov'd.

SECT. III.

Q. *Is it not to the Church, and no pri-
 vate person, That the supreme
 authority, and power of interpreting
 the Scripture, and to be judg of the true
 sence thereof doth belong?* *Ans.* The
 Scripture is the alone Infallible Rule for
 interpreting it self, and to none else but
 the Holy Ghost speaking to us there,
 can such Authority be ascribed. 1. Be-
 cause the Scripture is the supreme stand-
 ard, by which we are called *To prove all
 things, 1 Thes. 5. 21. and To know the
 spirits, whether they be of God or not, 1 Job.*
 1. Yea, thus must the Doctrine of the
 Church be known. 2. The sence of the
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Scripture is the Scripture it self, which thence only can be sought, and understood by the same Spirit which indited it. 3. We may see by innumerable instances, that where in one place it speaks more darkly, it doth explain it self in another, and thus refers us to its own interpretation; yea, how with a greater light and plainness truths are opened up in the *New Testament*, which more darkly, and as under a Veil, were held forth in the *Old*. *Qu.* But the Scripture is of no private interpretation, therefore to the Church only it must belong? *Ans.* This only shews the Scriptures Interpretation can be subjected to no humane Comments, nor hath its Authority of men, and from their private judgments, whatever place they bear in the Church, but must be sought from the Scripture it self, and according to the Analogy of Faith; but no ground in the least to deny access to private Persons, to know and seek after the true sence of the Scripture. *Qu.* What solid assurance can any particular Christian have, that such is the true sence of the Scripture, without some authoritative decision of the Church? *Ans.* We know, 1. That the promise, *Job. 7. 17.* stands good to every one of the Saints for their certainty

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this, *If any man do my will, he shall know my Doctrine, whether it be of God or not:* And such who object this, dare not (I am sure) restrict the giving of the Spirit for that end to their Church-Doctors, as that from which private Christians are shut up. 2. If the sence of any thing written can be understood, then is it sure the most weighty and necessary truths of the Scripture are so obviously plain, as they can bear no other sence and meaning, except men quit the very use of Reason and Judgment. 3. Where the Scripture is more dark, there want not peculiar helps and means for a Christians attaining to the true sence thereof, such as serious prayer, to know the original languages, and thus repair to these fountains themselves; much advertency to the scope, and intent of the Scripture, yea, a dexterous comparing of one place with another, with a prudent use of the judgment, and commentaries of such as have written thereon, though not implicitly to rest upon them. *Qu.* But hath not the Scripture so different and various a sence, as necessarily requires some living and visible Judge, to decide when to take it in a literal, or in a figurative sence? *Ans.* It concerns the Romish Church to in-

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impose divers senses on the Scripture, that it may have none at all ; though we deny not some figurative expressions are there, the true sense whereof must only be understood from what is the obvious intent and scope of such a Scripture, and not the very words themselves. Such as *Mat. 5. 29. If thine eye offend thee pluck it out. Psal. 91. 13. Thou shalt tread upon the lion and the dragon*: But it is most clear. 1. That one true and genuine sense, the Scripture only hath from the words rightly understood, which is the literal sense, and thence only Arguments can be taken to prove any truth. 2. That in no truths necessary to Salvation is there any thing figuratively expressed, but what is with greatest plainness, to the discerning of all, held forth. 3. What the Romish Church so much pleads for, of an *Allegorick, Moral, and Typical* sense, they are no way different senses of the Scripture, but a different application and accommodation of one and the same Scripture divers ways; in the use whereof much caution and sobriety is needful: and though a necessary respect is to be had always to the Type and the thing Typified; yet, even there, is the sense still one and the same.

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SECT. 4.

Q. How know you that the Scripture is of God, or can be infallibly sure of its Divinity, but by the Church and its Testimony? *Ans.* We deny not this to be a peculiar motive & inducement, for a high and reverent esteem thereof, and as a ministerial help to our Faith, though with no authoritative Dominion over the same. But 1. The Scripture may be clearly known by its own light, and these express Characters and marks of Divinity it bears, which convincingly shew whose it is; so as the meanest Christian may know, and discover this, without any humane Testimony. 2. It is true there needs also the inward work of the Spirit, to beget a firm and through perswasion thereof upon the Soul. **Q.** But how do you know you perceive such a light in the Scriptures, as you speak of? Or can you make it appear to others that you are not deceived therein? *Ans.* None will distrust their own eyes, though by no Arguments they can perswade those who are blind, that they really behold so glorious and excellent a light: But it is strange and absurd, to demand a reason of sense, or for a blind man, to require him

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who sees, to prove unto him by Argument, that he certainly sees and beholds such things. *Q^u.* Is not this visibly to run in a round and circle, from the Scripture to the Spirit, and from the Spirit again to the Scripture, when thus you know by the Spirits revealing the Scripture to be the Word of God, and that Revelation to be true by the Scripture? *Ans.* No ground is here for any such challenge. 1. Because we admit no private or particular Revelation of the Spirit, to assure us of the Truth; different from what is revealed in the Scripture it self. 2. It can be no circle, when it is so clear, the Scripture and Spirit do mutually prove one another, but different ways and not in the same manner; for it is by way of Argument, the Scripture proves the certainty of the Spirit, holding out such truths, whence we know how to discern the Spirit; but effectively, and as an instrument doth the Spirit prove the Scripture, by enabling to see that marvellous light which is therein. 3. As hath been already cleared, there are Arguments of another nature, and independent on the Testimony of the Spirit, by which the Divinity of the Scripture can be solidly known and demonstrated.

Q^u.

Q. Can you know what of the Scripture is Canonical, or that these Apocrypha Books, which Protestants reject, are no part thereof without the Church's decision? *Ans.* We know, 1. That these were never acknowledged in the Canon of the Scripture, by the Jewish Church before Christ, to which the Oracles of God were committed, nor read and expounded in their Synagogues, as their most Ancient Writers and of greatest credit amongst them witness. 2. They were not written in Hebrew, the language of the Church before the coming of Christ, in which all the Books of the *Old Testament* were generally written. 3. Though with that severe caution, was the Ancient Church careful to keep the Scripture, so as the whole number of verses and letters there was most exactly reckoned, and lookt too; yet none of these Apocryphal Books was ever received, or admitted by them. 4. By the primitive Church after the Apostles, such were not owned in the Canon of the Scripture, though by some allowed to be read for instruction of manners. 5. They are convict of notorious falshood in many places both of Doctrine and History, which all may see most repugnant to

Truth and the Analogy of Faith. *Qu.*

But what certainty can the most of Protestants have about the Scripture, while they found their Faith on the credit of a Translation, that all know to be fallible?

Ans. Nothing can be more for moral assurance than is here, when it is so clear:
 1. That the truth of our translations, though in divers times and different languages, yet do all agree in the main and substance. 2. That men have solid relief at their hand, to go into the fountains themselves, the original Languages, and see with their own eyes, if the Translations thereof be not faithful and true, which by a little pains and diligent use of helps for such an end, is in every ones power to attain. 3. It is not on naked words, but on the clear and genuine sense thereof, in whatever Language held forth, that we are to found our Faith; nor can any deny the Scripture truly rendred in English to be the word of God, though not in the very same Characters in which the Prophets wrote the same. 4. These evidences of the Scriptures Divinity, that it enlighteneth the eyes and converts the Soul, with its Authority over the Conscience, we know to be no less discernibly, and convincingly witnessed in mens vulgar

in the Greek and Hebrew.

SECT. 5.

Q^u. IS the Scripture of it self a sufficient foundation of Faith, for any private Christian, which according to the Romish Doctrine must have its Authority from the Church, without whose sanction and consent it can be no Scripture, or Canonical? *Ans.* These are indeed concerned to put down all Credit and Authority of this Divine Record, that they may be alone Judges in their own Cause: But we know, 1. That the Apostolick Church had no such claim, *2 Cor. 1. 24, Not that we have dominion over your Faith.* 2. That they did bound their Authority within the limits of the Scripture; *Gal. 1. 8, Though we, or an Angel from Heaven, preach another doctrine than that we have preached to you, let him be accursed.* 3. Thus should the Churches witness be of greater credit and weight than the Word of God. 4. There is no Authority, even the Romish Church can pretend to, but what they plead from the Scripture; therefore it cannot be dependent upon the Church. 5. Should this be admitted the Christian

cause were lost, in contending against
Atheists and Infidels, nor any possible access
to convince these; for what could that
Argument of the Church's Authority be
to them, who own no such thing? 6. If
on this the Scripture be admitted, our
Faith should then resolve on the Testimo-
ny of men, and be but a humane Faith.
Q^u. But must every private Man be his
own Judge, and not the Church, to put
what sense he pleaseth on the Scripture?
Ans. It is clear, 1. That there is a pri-
vate judgment of discretion the meanest
Christian hath, to know and discern the
Truth, that his service may be *Reasonable*
service, Rom. 12. 1. And his Faith a ra-
tional act, *For every man must prove his own*
work, Gal. 6. 4. 2. We deny not a pub-
lick and ministerial judgment to the
Church, which in greater and lesser Sy-
nods may be passed, where Pastors and
Elders are assembled by the ordinance of
Christ, though here no blind obedience is
imposed; since this only can be according
to the Law, and in pursuance of it, not
above it. 3. But to the Holy Ghost alone
speaking to us in the Scripture, and to
none else, can a Supremacy, and a So-
verainty of judgment in matters of Faith
belong; Since *There is but one Lawgiver,*
who

who is able to save and destroy, Jam. 4. 12.
And no power against the truth, but for it,
2 Cor. 13. 8. *Qu.* Are we not called to
hear the Church, Mat. 18. 17, and im-
plicitely rely on its sentence? *Ans.* That
command hath respect to Church-cen-
sures, and against contumacy, but to im-
pose no implicit obedience, or subject the
Scriptures Authority to Men: When it is
so clear, 1. That the furthest observance
of the Apostle was to be such as might not
go without these bounds, *Be ye followers of
me, as I am of Christ.* 2. This were to divide
Faith and Knowledge from one another,
and an express contradicting of that,
1 Pet. 3. 15, *To be ready to give a reason of
the faith within us, to every one who de-
mands.* 3. Thus Men might be saved
without believing there is a Christ, and
Salvation, so they do but believe in the
Pope and Council. 4. Thus many were
under a necessity to live and dye Infidels,
if they must only hear what the Romish
Church says, and not credit their own
eyes for what they see and read of the
Scripture themselves, who in some re-
mote parts of the earth, or by a close im-
prisonment may be shut up, so as they can
have no possible converse with that
Church.

SECT. 6.

Qⁿ. IS there not a Supreme, Visible, and Infallible Judg placed in the Church, upon whose decision we may securely rest in all matters of Faith and Conscience?

Ans. This Article is indeed of great weight to the Romish Church; so as their whole interest seems to stand or fall accordingly: But it is clear, 1. They must bring another *Bible* than the *Old* and *New Testament* to prove this, or let us see the least Commission and Warrant that any such Judge hath there, as they plead for. 2. It is most contrary to the command, *1 Thes. 5. 21, Prove all things, and hold fast that which is good.* 3. None can deny the Apostles were fallible, though not in their Doctrine, (being therein immediately inspired by the holy Ghost) when so ignorant of the Death, Sufferings, and Resurrection of Christ; and it is sure *Peter* was far from this Infallibility, when he denied his Master, and after he was confirmed, and had that assurance given, that his Faith should not fail, (which is one great foundation of the pretended Romish Infallibility) when *Paul* withstood him to the face, *Gal. 2. 11*. 4. This power doth the Pope chal-

challenge over the Gentiles, as being *Peter's* successor, when it is clear, that *Paul* was the Apostle of the Gentiles, by the appointment of the Holy Ghost, and *Peter's* own consent, *Rom.* 11. 17. *Act.* 13. 2. *Gal.* 2. 9. 5. And do not all know, what decrees of Councils have been against Councils, and Popes against Popes. *Qu.* Is not *Peter* that Rock, on which Christ promised to build the Church? *Matt.* 10. 18. *Ans.* It is there manifest, that by this was expressly meant the Doctrine, and Profession then made of Christ's being the Son of God; yea, that the same power given to *Peter* was, in as express terms given to the rest of the Apostles, *Matt.* 18. 18. *Job.* 20. 22. And where it is said, *Ye are built upon the foundation of the Prophets and Apostles*, *Eph.* 2. 20. No difference is in the least put betwixt *Peter* and the rest, yet here is the great foundation of their Church. *Qu.* Does it not prove such an Infallibility, that the Church is *The Pillar and ground of Truth*, *1 Tim.* 3. 15. *Ans.* We know this was said of the Church which *Timothy* was over, that none can say was the Church of *Rome*, or evince their peculiar claim thereto beyond other Churches; but if the least ground were to infer an Infallibility from this

this, it should then respect the Church
over which *Timothy* was; I mean the
multitude of Believers there, and not the
Leaders thereof, when the words are
thus, that thou maist know *How to behave*
in the house of God, which is the ground and
pillar of truth: But as here is shewed the
stability and fixedness of the Christian
Church, unto which the Oracles of God
were committed, no possible reasoning
can be thence, for an Infallibility to any
Church on the Earth. *Qu.* Is then no-
thing evident from the Scripture, to shew
a difference betwixt *Peter* and the rest of
the Apostles, as to his *Presidence*, and
that the Monarchie of the Church was
established in his person? *Ans.* We find
this was expressly prohibited by *Jesus Christ*
to the whole Apostles, without exception,
that no such absolute Authority should
be by any of them claimed. *Mat. 23. 10.*
Be ye not called masters, for one is your ma-
ster even Christ: But if any shadow were
for this, it might seem more applicable
to *Paul*, when he saith, *Besides these, the*
care of all the Churches came upon me, *1 Cor.*
9. 1. 28. I think, if this had been said of
Peter, the Romish writers would have
made a strange noise; as if they had found
one demonstration for all, to secure that
interest.

SECT.

SECT. 7.

Qⁿ. Can the Scripture alone be a sufficient Rule of our Faith, and to decide controversies in the Church, without the help of Unwritten Traditions?

Ans. It is; 1. Because the alone way for being saved is in following what is written there, *Job. 20. 31, These things are written, that you may believe that Jesus is the Christ, and that believing you might have life through his name.* 2. It is a full and sufficient Rule containing all things necessary, both to believe and do; *2 Tim. 3. 15. From a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus: Yea, is there shewed to be profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* 3. It is expressly against the Scripture to impose any human Traditions on the Church, for subjecting our Faith thereto. *Deut. 4. 2. Thou shalt not add to the words which I command thee.* **Qⁿ.** But doth not the Apostle command to hold fast the Traditions, whether by Word or Epistle delivered to us?

us? *2 Thej. 2. 15.* *Ans.* It is there answered, 1. That the Apostolick Authority, whether in speaking, or writing, was the same, and that to both the Church was to give the same credit. 2. That what was taught from the Apostle by word, was the very same delivered by Epistle; but thence can be no ground for a receiving of the Traditions of the Church of *Rome*, which are things not only different from the Scripture, but most visibly contrary thereto, when neither Scripture, Reason, nor Antiquity, discover their being delivered by the Apostles. *Qu.* Is not the Infallibility of Oral Traditions such as cannot possibly deceive, whereby the Christian Faith, and true sense of the Scripture hath been delivered down from hand to hand, and from one age to another? *Ans.* To this of late doth a part of the Romish Church fly, though nothing more visibly repugnant to Scripture and Reason, if men would but open their eyes, to see, 1. That no more sure, and plain delivery of the Truth can be to us by speaking than by writing; nor can it be possibly judged how a certainty of the sense of their traditional Doctrine should be more than that of the Scripture. 2. This were to resolve

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our Faith, not on the Testimony of God in his Word, but on what the Fathers and Forefathers have told to the Children, and in effect, to pass from all certainty of the Christian Faith, and to deny that Doctrine of Christ, and way of being eternally saved, which with most convincing evidence and plainness, is delivered to us in the Scripture. 3. We may know how far Tradition in a few Ages differs from itself, and hath been the rise of such fabulous Romances the World is full of, about matters of fact, from former times; yea how oft the Church hath been almost swallowed up of ignorance and error: so that if one would trace back that Doctrine of the Divinity of Christ by Tradition, they should go near to lose the scent when it came to *Athanasius's* time, whilst the whole Christian World seemed to be *Arrian*. *Qu.* Is there not some real necessity of Tradition, when the Scripture is not sufficient to refute all Heresies in the Church? *Ans.* Can it be possible to understand Heresies but as they are against the Scripture, or how to have another conception thereof, and yet that not sufficient for their refutation? this is, I confess, a Doctrine meet for such who can make contradictions meet and agree at their pleasure.

SECT.

SECT. 8.

Q^u. HAVE we not safe and unanswerable ground, from the antiquity of the Romish Doctrine, and its long continued succession, to found an infallible assurance of its Truth? *Ans.* None can deny these, 1. That the Scripture is the truest Antiquity, and what is not according to this, is a novelty brought in on the Church. 2. That the rise and pedigree of the Man of Sin must be traced back to the very times of the Apostles, in his beginning to work, whose gradual breaking-up did then hasten to a more full appearance. 3. But it is most clear also that the Primitive Church for some Ages, knew no such thing as Popery, in so horrid a corrupting of the Christian Doctrine, that after followed; nor what an Universal Bishop, and his Infallibility meant. **Q^u.** But can any evidence be found from these first times of the Christian Church, that will import a contradicting of the Popish Doctrine as it is now professed? *Ans.* There are no accidents where the thing it self hath no being, nor could these possibly write against Popery, in such heads as the Romish Infal-

Infallibility, the worship of Images, and Saints, &c. Before they were once brought to light; but by undeniable consequence it is clear, they held the Scripture to be the alone Rule, and foundation of the Christian Faith, therefore not the Romish Church; and that the Counsel of God was clearly revealed in the same, therefore not to be shut up as the fountain of error: Yea, that there are but two places after death, without the least touch, or mentioning of such a thing as Purgatory. This also was the known Doctrine of the first times, that Faith in Christ was the alone way of Salvation, therefore not by our *own merit*.

SECT. 9.

Q^u. IS not the Doctrine of Merit, for which the Romish Church so much contends, agreeable to the Scripture, and such as we may securely rest upon; That men by their *own* Righteousness, and the merit of Works may be saved? *Ans.* It is clear, we must go to Heaven by Merit, though not our own; yea, that upon the exactest terms of Justice, it's due to him, who hath paid the price to the utmost value, that none of his purchase be lost; but

to us is only of **Grace**: Nor can such Works be meritorious, where, 1. We owe all, and can do nothing which is not a debt upon us, being *Not our own, but bought with a price*, 1 Cor. 6.17. 2. Where no equality, proportion, or suitableness can be betwixt the Work and the Reward; as is clear, 2 Cor. 4. 17. Rom. 3. 18. 3. Which at the best have some spot, and stain still cleaving thereto, and come so short to answer what the Law requires, Isa. 64. 4. *But we are all as an unclean thing, and all our righteousness as filthy rags*. 4. This all may see, is most directly contrary to the Scripture, Rom. 11. 6. *If by grace, it is no more of works, otherwise grace is no more grace*. Rom. 4. 4. *Now to him that worketh is the reward not reckoned of grace, but of debt; but to him who worketh not, but believeth in him who justifieth the ungodly, his faith is counted for righteousness*; and chap. 3. 28. *Wherefore we conclude, that we are justified by faith, without the deeds of the Law*. *Qu.* Yet may not some in an unconverted state deserve a conferring of Grace upon them, by putting themselves forth to the utmost for their own Conversion, which the Romish Church calleth the *Merit of congruity*? *Ans.* From the Scripture it is clear, that

that before renewing Grace, all are the Children of wrath, who of themselves, cannot frame their thoughts to that which is good, nor have so much as an active concurrence for such a change, 2 Cor. 3. 5. And that the alone cause which maketh one to differ from another, is that, Rom. 9. 15. *I will have mercy, on whom I will have mercy* : So as no plea can be for Merit, by any improvement of mens natural abilities. *Qu.* But are not these works of the regenerate, which follow Justification ; such as may deserve eternal life, not from the Imputation of Christs Righteousness, but from their own intrinsic worth, and proportionableness to the Reward, which is called the *Merit of condignity* ? *Ans.* This were to subvert the whole contrivance of the Gospel, which is a judicial transferring of our sin, as a debt, on Christ the Surety, and of his Righteousness and Merit, to be imputed to us, for our Justification, without any respect to works ; and layeth down the very same way of life to us, which was in the Covenant of Works ; as is clear, 2 Cor. 5. 21. *Qu.* Is not Heaven held forth as a Reward ; so as our works do merit by bargain, and covenant ? Mat. 15. 12. *Ans.* No Reward of debt can be found

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there;

there; as that which is in strict Justice due; but to shew, it is only of Grace, and no proportion betwixt that which is given, and their working: We see these who came in at the last hour, had the same measure with them who had wrought all the day, *Mat. 28.9.* Nor can any Merit be in that claim, and reckoning; the greatest labourer must still say, when he hath done all that he can, *That he is but an unprofitable servant, Luke 17. 10.* *Qu.* Is it not promised, *Rev. 3. 4.* That some shall walk with Christ in white, because they are worthy? *Ans.* There it is clear, the Lord doth account them so, whom he hath accepted in his Son, and for whose sake alone it is. *1 Cor. 4. 7.* *For who makes thee to differ from another, and what hast thou which thou hast not received? then if thou didst receive it, why dost thou glory, as if thou hadst not received?* *Qu.* Is there not an undoubted necessity of works here, even in order to Salvation? *Ans.* We know this is the way, in which God hath commanded us to walk, for our attaining Salvation. 2. Though they be not causes of our Justification, yet are they necessarily required in the subject, and person justified, as the inseparable fruits of justifying Faith, and by which

It is made evident to others, *Jam. 2. 16.*
3. They are of singular use, for a Christians comfort and assurance. 4. They bring much honour to God, *Joh. 15. 8.*
But it is sure, nothing can be more clear, than the Doctrine of the reformed Church is in asserting this.

SECT. 10.

Q^u. If there be no humane Satisfaction and Merit, what safe adventuring can there be on the overmeriting of some for others; and that great Treasure, in the Church of *Romes* hand, from the works of *Supererogation*, whereon their continued Absolutions and Indulgences do depend? *Ans.* So horrid an Imposture may let us see, what it is to be given up unto a strong delusion: When it's so clear, 1. That the wise Virgins, could spare no oyl out of their lamps to others, *Mat. 25. 9.* 2. That Every one must prove his own work, and bear his own burthen, *Gal. 6. 6.* 3. If we credit the fulness of Christs Satisfaction, and its Infinite value, as the Scripture holds it forth. *Heb. 10. 14, Who by one offering hath perfected, for ever, these who are sanctified; and Heb. 7. 25. That is able to save*

(30)
to the utmost; then no possible use can be al-
ledged, for this supply of humane Satis-
faction. 4. Let men but exercise Reason,
and consider, how this possibly can be
known, that such an *overplus* of Merit is
sure, or more than they need themselves;
and where any Rule can be found, which
the Scripture never shewed, how to apply
the same, or in whose hand this trust is to
be put. *Qⁿ*. Is not the Satisfaction of Christ
with respect only to the guilt of mortal
sins, and to free us from an eternal pu-
nishment, but not of what is temporal?
therefore we see a filling up of what is be-
hind of the Sufferings of Christ for his bo-
dy, which is the Church, *Col. 1. 24.*
Ans. 1. It is from the Scripture clear,
that Jesus Christ made a perfect Reconcili-
ation for sin, *Dan. 9. 24. Col. 1. 19.* And
no mite left for us to pay, by him, who
answered the full price. 2. What the A-
postle there shews, none can aver, was of
Christs expiatory sufferings; but to shew
that as his sufferings were the price of our
Redemption; so were they a seal and
witness to the truth, *Joh. 18. 37.* In
which respect the Saints also have their
share in all following ages, to fill up the
sufferings of Christ, in his body vvhich is
the Church, as a testimony to the Truth,
vvhich

which the great Witness himself did seal, and confirm with his blood, who before *Pontius Pilate* gave a good Confession.

Qn. Yet may not this warrant such plenary Indulgences, and Absolutions of the Romish Church; and a power to apply the Merit of others, which is so express? *Job. 20. 23, Whosoever sins ye remit, shall be remitted?* *Ans.* It is a sad commentary, which destroyeth the Text, which here hath respect to Church-Censures, and is to shew that special Authority the Ministers of Christ are cloathed with, and impowered by their Masters commission, to declare sinners bound, or loosed from their sins, according to the rule of the Word, in a right application thereof, and the validity of that declarative sentence, thus ensured, as they follow the command, and rule given for the same in the exercise of Church-Discipline; but not the least ground is here, for any such plenary Indulgences they pretend, or to absolve and relieve Souls out of *Purgatory*.

SECT. II.

Qu. IS there not clear ground also for the Doctrine of Purgatory; whereon so great stress of many of the Romish principles most visibly lyes, that though there be an acquittance from eternal death for the truly penitent, yet is there a place after this life, where they must for a time be tormented, and suffer these pains of Purgatory, to expiate venial sins, which their Prayers and Penances here could not do? *Ans.* The Scripture hath revealed no such thing, but thence is it clear; 1. That sin, by the blood of Christ only can be expiated, and is his alone work, who hath purged our sins himself, *Heb. 1. 3.* 2. That forgiveness from the Lord to these who repent, is with no reserve of venial sins, or a temporal punishment for these to satisfy justice, *Ezek. 10. 20, All his transgressions, which he hath committed, shall not be mentioned. Heb. 8. 12, I will be merciful to their unrighteousness, and their sins, and iniquities, I will remember no more.* 3. From the Scripture, we can know only a twofold state of men, after this life, *Job. 3. 36.* And two ways that accordingly lead there-

thereto, *Mat. 7. 14, Strait is the way that leadeth unto life, and the way to destruction broad.* 4. The Apostle sheweth, that no middle place is betwixt the Saints being unclothed, and clothed upon, *2 Cor. 5. 12.* 5. The converted Thief found no Purgatory by the way, who had no Penances; nor Church-Indulgences, to lead him by the same, if the Infinite Merits of Christ were not sufficient for all: In a word, this doth manifestly charge God with Injustice, as exacting double Satisfaction for sin, one from Christ, the other from the sinner. *Qu.* But doth not the Apostle shew there is a being saved, yet so as by fire? *1 Cor. 3. 15.* *Ans.* Nothing can be more plain, if any will read that Scripture, than that there is a figurative expression, and the same with, *v. 13. The fire shall try every mans work;* Which none can expound to be Purgatory, but that not without temporal loss, so as to have their work burned, these shall escape. *Qu.* Are not some such venial sins, which a temporal punishment may be sufficient to expiate, and therefore such griefs, and pains do follow sin here as might evince a Purgatory after this? *Ans.* It is sure, 1. *That the wages of sin is death, Rom. 6. 13.* And no difference there is shewed,

betwixt venial and mortal sins. 2. If a full acquittance from the guilt, and punishment of sin be by Jesus Christ, and that he hath payed the whole price, no Satisfaction to Justice can be of any use for temporal punishment. 3. It is clear the most sharp chastisements of the Saints in this life are for healing, and no effect of Vindictive Justice, nor can give the least ground to plead for any human Satisfaction, or such a thing as *Purgatory* after this life.

SECT. 12.

Qu. IS there no Scripture-warrant, for the Romish Mass, which they hold to be a real, external Sacrifice propitiatory for the living and the dead, and that wherein the body of Christ is really offered up? *Ans.* It is thence clear, 1. That not the least footstep of a Sacrifice, or of Christs offering his Body and Blood, was in the first institution of the Eucharist, nor in these Offices given to the Church, of Apostles, Pastors, Teachers, &c. *Rom.* 12. 6, 7, 8. *1 Cor.* 12. 28. Is there mention of any such, as a sacrificer of Christs Body. 2. No external Sacrifice can be now under the *New Testament*, these under

der the Law being only typical of that which was accomplished in Jesus Christ, who offered himself but once, *Heb. 8. 27.* And by this one offering bath perfected for ever them that are sanctified, *Heb. 10. 18.* So as this denies the perfection of Christs Offering, and his everlasting Priesthood.

3. No Sacrifice can be propitiatory which is without blood, since without that *There is no remission, Heb. 9. 22.* 4. It is clear in a true Sacrifice, the thing sacrificed must be destroyed in the act of sacrificing, which none dare say of the blessed Body of Christ; nor can it be conceived how a repetition of the Offering up of Christ should really be, and not of his Sufferings also.

Qu. Can it be denied but some Offerings are even under the *New Testament* unto God? *Ans.* We know in the Lords Supper there are Offerings of praise and love, with a solemn commemoration of Christs death, but no external Sacrifice there, or the least shadow of ground from the Scripture for it. *Qu.* Did not *Melchize-deck* offer Bread and Wine, who was the Priest of the most High God? *Gen. 14. 8.* *Ans.* His bringing it forth to *Abraham* is there shewed, but nothing to shew his Offering of it, or what could give ground for that Idolatrous service of the Mass, though

though on this they lay its greatest weight. *Qu.* Are there not Priests now in the times of the Gospel, as there was under the Law? *Ans.* We know, there is one only eternal High-Priest, who is such as can have no successour; and it is clear, *Heb. 7.26.* That the Priest, and Offerer under the *New Testament*, should be *holy, undefiled, and separate from sinners*, which I judge they dare not own: But what do they mean thereby, since it must either be to repeat over again Christs Sacrifice, which is impossible and blasphemous, or to represent what was then done by him, which is a Sacrament, and no Sacrifice; yea even in this are they manifestly divided to give an account, wherein the action of sacrificing consists, whether in the words of consecration, *This is my body*, or in putting it on the Altar. *Qu.* How bad soever this be, yet may not some be present there with a safe Conscience, when no evil is intended? *Ans.* We ought not from these grounds: 1. The scandal, and offending of our Brother, which is not to be judged from our intention, but from what is manifest to others in our doing such a thing. 2. The hardening of Papists in their way, this being a special symbol of their profession, whereby they are

are discerned. 3. It were an obvious dissimulation before God, and with the adversary in that professed communicating with them in an external part of worship.

SECT. 13.

Q^u. IS it not an essential of the Christian Religion, and clear from the Word, that such a precise number of Sacraments is, and neither more nor fewer than Seven, as is the Doctrine of the Romish Church? **Ans.** It is indeed an essential of their Religion, but such as could never shew its warrant from the *Bible*, where *Two Sacraments* only can be found, of Christs appointment, *Baptism* and the *Lords Supper*, as having these requisites to a Sacrament of the *New Testament*: 1. An external visible element. 2. That it be of expresse Divine Institution. 3. To have a promise of Grace and Pardon annexed thereto, which is not only signified, but offered and sealed to all who rightly partake thereof. 4. That it be perpetual unto the Worlds end. **Q^u.** Are these other Five Sacraments of the Romish Church but of humane invention, to wit, *Confirmation*, *Penance*, *extreme Unction*, *Orders*,

Orders, and Marriage ? *Ans.* Since Divine Worship must be understood according to the Rule given us by the Lawgiver, it is clear, these have not the least impress of a Divine appointment thereon. *Qu.* Is not *Confirmation* an ancient Practice of the Church? *Ans.* It was a custom of the Church in the Primitive times, to bring Children Baptized, after they came to some years, before the Church, and put them in mind of their Baptism, and engagements they were under in it, which they now turn into a Sacrament, and therewith use Chrism, which is Oil mixed with Balm, putting it on the forehead in the form of a Cross, with these words; I sign and confirm thee with the Chrism of Salvation, giving them a blow on the face, with other foolish rites, by which they say the fulness of the Holy Ghost is given: But how this is a Sacrament, or by vvhhat Institution ordained, or vvhhat promise of Grace and Pardon is annexed thereto, must be sought elsevvhwhere than from the *Bible*. *Qu.* But is not Penances a part of Repentance, and a visible sign thereof? *Ans.* The publick profession of Repentance, for publick scandalous sins, is a duty; but no such outvvard sign vvas ever instituted in the Word, as Whipping,
Pil-

Marriage, &c. Yea nothing more con-
 trary thereto, than their declared mean-
 ing of this, to be a Satisfaction to justice,
 and Compensation of the wrong done un-
 to God thereby; nor can they agree, a-
 mong themselves, about the sacramenta-
 ry thereof, if the form be in the act of
 the Priests Absolution, or not. *Qu.* Are
 not Marriage and Orders unquestionably
 of Divine appointment? *Ans.* None will
 deny that *Marriage*, and these Offices ap-
 pointed by Christ in his house, have
 their Warrant in the Scripture, but not
 the Sacraments; yea is it not amazing
 how the Romish Church should assert
 this, while they maintain the use of these
 Sacraments to be necessary to Salvation,
 when all of their Church are by their own
 Doctrine excluded from one of them, the
 whole Laity from Orders, and the Cler-
 gy from Marriage. *Qu.* Is not this clear
 ground for extreme Unction, *Jam. 4. 14.*
 in which with the Oyl of Olive they a-
 noint divers parts of the bodies of these
 who are in death-bed, with such words;
 anoint such a place, that wherein thou
 hast sinned, thou mayest be forgiven?
Ans. For what the Apostle there men-
 tions: 1. The recovery of the sick Per-
 son is evidently intended; but this ex-
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trement is not used, until the recovery of the party be past hope. 2. The health there promised was miraculous answering to that time, when the Faith of Miracles was in the Church, and temporary, for such as had the extraordinary gift of healing, though for the Elders of the Church praying over the Sick, though not having such a gift now, we deny not its perpetual use.

SECT. 14.

Qⁿ. Hath not that great Article of the Romish Doctrine, *Transubstantiation*, a clear warrant in the Scripture, that Christs bodily presence in the Sacrament, is such, as the whole substance of the Bread and Wine there, in the act of Consecration, is turned into the substance of his Body and Blood? *Ans.* It is manifest, 1. That it could be no more a Sacrament, if the sign should be turned into the thing signified. 2. It is expressly to deny the real Body of Christ, and that he did visibly and locally leave this World *Whom the Heavens must contain until the time of the restitution of all things, Acts 3. 11.* 3. It is most directly contrary to the Scripture, where it is so evident, that

the Bread and Wine remain still the same after the Consecration, 1 Cor. 11. 26, *So oft as you eat of this Bread, &c.* And Let a Man examine himself, and so let him eat of this Bread, 1 Cor. 10. 16, *The Bread which we break, is it not the Communion of the Body of Christ?* Yea, Acts 2. 46. Where the partaking of the Sacrament is called the *Breaking of Bread*, in all which it is most expressly shewed to be still Bread. 4. It is clear that Jesus Christ as Man, cannot be in divers places at once, nor his Body at the same time in Heaven, and upon Earth in the Host, being *Made like unto us in all things, sin only excepted*, Heb. 2. 17. 5. This is to subject the blessed Body of Christ, now in a glorified state, to the greatest ignominies, such as to go into the belly, to be eaten by his enemies, to be stohn, yea to be destroyed by rats and other beasts, the very conceiving of which should cause horreur. *Qu.* Are not these the very words of Institution, when Jesus Christ took the Bread, *This is my Body?* *Ans.* They are, but nothing more usual in Scripture, than such figurative expressions as this is, to shew the sacramental Union betwixt the Bread and Christs Body, as 1 Cor. 10. 1, *The rock was Christ.* Job. 15. 1, *I am the true vine;* which I am
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sure none can take in the literal sense: But I confess, such need not fear to lose their cause, who from the Church's Authority can make void Scripture, Sense, and Reason at once. *Q.* Wherein doth this contradict Sense, or Reason? *Ans.* It expressly shews, 1. That we must not credit our own eyes, and that all who were witnesses of the Miracles of Christ, could have no certainty thereof by their sight, though these were given to confirm the Truth unto mens senses. 2. That the accidents of Bread and Wine, such as colour, taste, &c. can remain without their Subject. 3. That the same numerical Body should be in so many places at once, which is in effect, to deny the Body of Christ to be humane and finite. *Q.* Is not that Article of the Romish Faith agreeable to the Scripture, that taketh away the Cup from the People, in the Eucharist? *Ans.* If the written Word can have any weight, it is then sure; how contrary this is to the Institution, and command of Jesus Christ, *Mat. 26. 27.* Which in these words is express, *Drink ye all of it.* 2. To the Command, and Rule given us by the Apostle, *1 Cor. 11. 23.* *Let a man examine himself, and so let him eat of this Bread, and drink of this cup,* which

which hath there a respect to all who have cause for self-examination. 3. Doth so far frustrate that great end of the appointment of the Lords Supper, for commemorating his death and sufferings, *So oft as you eat of this bread, and drink of this cup, ye shew forth the Lords death till he come again:* since it is clear, they cannot might celebrate the memory thereof, who partake not of that part of the Sacrament, whereby we commemorate the effusion of Christ's blood. 4. Though in the first administration, by Jesus Christ himself, the receivers then were Apostles; yet is it manifest, that in this he did enter the whole Christian Church in possession of such a priviledg, in that very manner he gave it, and not the least shadow for this restriction to be found.

SECT. 15.

Q. IS there not safe warrant, for the worshipping God, under a visible representation, and in an Image according to the practice of the Romish Church?

Ans. It is not their practice only, but professed Doctrine and Principle, that the Images of the Trinity are not for a new set up, but for Religious adoration,

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which is a most direct violation of the moral Law: Deut. 15. 8. *You shall not make unto your self any graven image, or the similitude of any thing, to bow down to it.* 2. It is to change the glory of the Invisible God, *into the likeness of a sinful creature,* Rom. 1. 8. Which none can deny to be the grossest Idolatry. 3. Is a most express breach of the Command, which forbids all serving the true God, after the manner which the Heathens used in serving their Idols, Deut. 12. 30, 31, *Take heed to thy self, that thou be not snared, by asking how these nations did serve their gods, thou shalt not do so to the Lord thy God; which is not, thou shalt not do so to these Idols, but not in that manner to the true God as they did to their Idols.* 4. There can be no possible representing the Infinite and invisible God, by any outward resemblance, *To whom will ye liken me?* Isa. 46. 15. And therefore, when the Law was given, Deut. 4. 12. *The People Heard a voice, but saw no shape,* lest thereby they should take occasion to represent him by any external Image. 5. How great a sin it is to conceive, or imagine in our hearts, that the glorious God is like any thing, how excellent soever we think it, is clear, Acts 17. 29. *Qu.* But can this charge

charge the Romish Church with Idolatry, since they do not fix, or terminate their worship on the Image, but on what is thus represented? *Ans.* It is no subtil distinctions will acquit before the Lord, and at the bar of his Word, what he hath so expressly condemned, when it is clear,

1. That not only worshipping with our mind, the Image, but all corporal adoration thereof, is forbid as idolatrous worship, *Thou shalt not bow down thereto.*

2. None will deny but *Aarons calf*, and these of *Jeroboams*, were intended for the true God; yet their worship was most gross Idolatry. 3. We find the brazen

Serpent, though an instituted type, under the *Old Testament*, taken down and destroyed, when once the People begun in an idolatrous way to look after it.

Qu. But is it not lawful to make an Image of Christ, who is truly Man, for keeping up the remembrance of him in our Worship? *Ans.* We may not, 1. Because expressly forbid to frame unto our selves the likeness of any thing in Heaven, where the blessed body of Christ now is. 2. Since both natures in him are inseparable, this

were to fix a representation in our mind, of his manhood only, dividing it from his Divinity, and thus give a manifest ad-

vantage to Arrianism. 3. Nothing from the Scripture, giveth the least shew of any shape, or lineament of his Body, to let us see, that under no visible Image, we should seek to represent him. 4: The true portraiture of Christ crucified we have set before our eyes in the Gospel, and administration of the Sacraments, as is clear, *Gal. 3. 1.* *Qu.* Yet, Is there not safe ground, for the worship of Angels, of the Virgin *Mary*, and of the Saints, since this is not directed unto them as unto God, but in a lower degree? *Ans.* God alone is, and ought to be the object of Religious Worship, which in no degree can be given unto any creature whatsoever, as is expresse from the Command, *Mat. 4. 10,* *Thou shalt worship the Lord thy God, and him only shalt thou serve.* 2. All worshipping of Angels is forbid, *Col. 2. 18. Rev. 10. 10.* 3. Since Religious Worship is due to God alone, we may in no degree give it to the Virgin *Mary*, or the Saints, since there is but one Mediator Jesus Christ, *1 Tim. 2. 5.* Yea this were, so far, to put them in the place of God, to a provoking of his jealousy, *Exod. 24. 14.* Thou shalt worship no other Gods, for the Lord whose name is Jealous, is a Jealous God, and of this is he

he in a special way jealous, that none be copartners with him in his Worship. *Qu.* Is there then no warrantable use of Images? *Ans.* The use of Images is not simply condemned, for we find some in the Temple by expresse Command, though they were only Typical, to shadow out things to be fulfilled under the *New Testament*: there is a politick use of Images also lawful for ornament, and to keep up the remembrance of friends, some historical and for doctrinal use, but none should be set up in Churches, or in the least set apart for religious Worship.

SECT. 16.

Q. IS there not clear Scripture-warrant, why the Worship of God in the publick Prayers of the Church, should be in an unknown tongue, according to the Popish Doctrine? *Ans.* You have the Apostles answer to this, 1 Cor. 14. 2. *He that speaketh in an unknown tongue, speaketh not unto men but unto God, for who understands him?* In which he shews, there can be no visible communion in such an act of Worship, by these to whom it is in an unknown language; and let us see how it contradicts one great end of publick worship,

ship, that such can have no real, and heart-consenting therein, which is indispensibly called for in that duty of publick Prayer; as we see, *ver. 16.* For, *How shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks; since he understands not what thou sayest?* *Qu.* Is it not enough to intrust Church-guides with this, to whom the people makes their Confession? *Ans.* We know no such implicate relyance taught by the Scripture; but there is no cure, where men will intrust both Religion and Reason at once, to the disposal of others. *Qu.* Yet, Is there not a necessity of some implicate reliance on these, even in our greatest interests, since according to the Romish doctrine none can be assured of his own Salvation, but what he hath on the assurance of his Priest and Confessor? *Ans.* This is indeed one of the Romish Principles, whose great work there, as in most of their Doctrine, the World may see, is to make void the Scripture, and to have us believe the Priest can give that certainty which the Word of God cannot: But if this blessed Word be true, nothing is more clear, than a Christians access to be assured of his being in the state of Grace, and that he hath passed from death to life,

1 Job. 3. 14. Upon these grounds, 1. Be-
cause, *a rejoycing in the hope of the glory of*
God, is attainable here, as the Apostle
sheweth, *Rom. 5. 2.* 2. That by the
works and evidences of Sanctification, a
most firm and infallible assurance, is in
this life given to the Saints, 1 Job. 3. 18,
19, *Let us not love in tongue, neither in*
word, but in deed and truth, and hereby do
we know that we are in the truth; and shall
assure our hearts before him. 3. By the te-
stimony of the Spirit witness with our
Spirits, *That we are the children of God,*
Rom. 8. 16. 4. By that earnest of the
Spirit in our hearts, *Whereby we are sealed*
unto the day of redemption, *Eph. 4. 30.*
2 Cor. 8. 20. Qu. Is there not ground
for that Article of the Romish Doctrine,
that under pain of damnation, there be a
Confession of the most secret sins of men,
yea their very thoughts, so far as they can
remember, unto the Priest, according to
that, *Jam. 5. 16, Confess your faults one*
to another? Ans. We see as much ground
from this, to confess to the People as to
the Priest, nor doth the Scripture war-
rant any such thing; but this assurance
have we, that *He who confesseth and forsak-*
eth his sins shall find mercy, *Prov. 28. 10.*
Which none will deny is there meant unto

God; nor did the Saints in Scripture know Auricular Confession. *I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin, Psal. 32. 5.* Though we deny not the duty of publick Confession, in the case of publick and scandalous sins; but if men shut not their eyes, it may be easie to see, how nothing but a politick interest is here, to be thus on the most hid, and close counsels of men, by such a pretext to keep the Conscience under aw.

SECT. 17.

Q^u. **B**ut how should that plea be answered, which the Romish Church hath to prove their Religion, from its *Unity, Universality, and an uninterrupted succession?* *Ans.* It is I confess strange and astonishing; when it is so clear, 1. For her *Unity*, that besides what known differences they are at amongst themselves in many Doctrines, they are visibly divided about the very foundation of their Faith, and Infallibility of their Church, whether it resolve on the Pope alone, or on the Pope and a Council, or that late found-out Rule of Oral Tradition. 2. For an *Universality*, it is easie to know, how much more than the one half, where
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the Christian Faith is embraced through the World, doth not at all own the See of Rome, And 3. For that *Succession* of their Church, and uninterrupted line of Popes, they will not themselves debate, how there have been Three Popes at one time; yea by what horrid means some of them got up to that throne, as there greatest writers are forced to confess. *Qu.* But is the Apostacy of that Church such, as there is no safe union and bring saved in their Religion? *Ans.* If Rome be that spiritual *Babylon*, *Rev.* 18. 4. as is there most evident, then is the command peremptory, to *Come out of her, lest being partakers of her sins, they be partakers of her plagues*: yea such a threatening we may read, *Rev.* 14. 9. as should cause men to tremble, who are not under a strange height of induration; and now since the breaking up of so great a light, and these clear discoveries of the truth, are the *Waters become bloody*, *Rev.* 16. 3. *Q.* Though the Romish Church in her Doctrine, be found visibly repugnant to the Scripture, yet can all this make out the charge of Antichristianism, or that the Pope is the Antichrist who is so expressly foretold, *2 Thes.* 2: 3, 4. *Ans.* To resolve such a thing, it is sure these are undeniably clear.

1. That

1. That the Holy Ghost in the Scripture, hath been in a more than ordinary way particular, in pointing Antichrist out, by such notorious marks and characters, that after-ages might know him, if they will not shut their eyes, and that a most exact portraicture is there drawn of such an adversary, what should be his form and shape, with the manner of his appearance.

2. Except we deny our Senses, it is certain that we see with our eyes such an one as is there shewed forth, so as none ever knew the face of a Man, by his Picture drawn to the life in a frame, better than the Church this day may know Antichrist, and that this is he who so clearly answers all these marks, which in the Scripture are given of him; even he, *Whose coming shall be after the working of Satan, with all power, signs, and lying wonders, forbidding to marry, and commanding to abstain from meats, which God hath appointed to be used with thanksgiving, who sitteth in the Temple of God, and exalteth himself above all that is called God, bewitcheth the Kings of the earth with his enchantments, and is drunk with the blood of the martyrs of Christ Jesus; yea whole Traffick, and Merchandise, is not only Gold and Silver, but The soult of men, Rev. 18. 13.* And can we be in the dark,

dark, to know or discover who this Antichrist is, whose Doctrine is stated in so direct an opposition to Jesus Christ, and the great design of the Gospel. 3: We know Antichrist must be already come and revealed, else according to the Scripture, that Prophecy can never have its accomplishment, since even in the Apostles times this Mystery *begun to work*, and he who for a time did withhold his coming, the Heathen Empire of Rome, hath been long since taken out of the way; and as the Scripture points his first coming and appearance in the first times of the Church, so his last close and final ruine to be near the second coming of the Lord. 4. It is thus undeniable, that this adversary can be no single person, or of a short continuance, but is a politick Body and Kingdom, centred, and united in one supreme Head, and with a succession for many ages. 5. It is clear also, that these expresse Marks and Characters given by the Scripture for the Churches knowing of Antichrist, could answer to no Adversary else, which Jesus Christ ever had under the *New Testament*, either Pagan, or Mahumetan. *Qu.* Since it is clear that Antichrists fall must be by the Word, as is expressly shewed, *2 Thes. 2. 4, Whom the Lord*

Lord will consume by the breath of his mouth; can it be now applicable to the Romish Church, and her supreme Head the Pope?

Ans. We know, 1. That Antichrists fall according to the Scripture must be by degrees, as his rise was, and not at once. 2. What great and extraordinary effects have been in these last Ages of the World, to recover and clear the Church from Antichristian darkness; such as none possibly can deny: and these famous plantations of the Gospel, in *Brittain, Ireland, France, Germany, the Low-Countries, &c.* can to this day witness where the greatest Atheists could not but see the very immediate appearance of God, and something above nature going forth with his Word, if a judicial stroke from the Lord have not shut their eyes, and so far shut out the use of Reason. *Qu.* But do we not see Popery in a more than ordinary way now spreading, even in these parts where are the clearest discoveries of the Truth, and the Word most powerfully preached?

Ans. This needs not be strange, nor does in the least jostle with the begun reign of that interest by the Gospel, (which is a wound all the Physicians of the earth cannot heal) if we consider, 1. That where the Truth is not received in love, it cannot

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not long want sad and judicial effects, to be given up to strong delusions; and there is no help where God in his judgment hardens. 2. Except men shut their eyes, it is easie to see how such as have this day fallen off to Popery, are not upon debate, or by arguments to their judgment ingaged, but the visible product of a licentious time, and from an unusual growth of Atheism and Ignorance, which gives the greatest strength thereto; so as it is not strange for many to change their Religion, who yet never in earnest embraced any. 3. It is known what a slavery is exercised on mens Souls in that way, beyond any hight of the Turkish bondage over mens Body, so as there can be no access to convince, when such as are under the Popish yoke, may not once come near to see with their own eyes, the most clear discoveries of the Truth, either in the Scripture it self, or any books else. 4. Yet notwithstanding is a further increase of light this day most discernible, and how Antichrists Kingdom is still more darkned thereby; so as they are forced to gnaw their tongue with pain, who do not cease to oppose the Truth; and in due time it will appear, that no advantage the Popish Interest hath got, but was a making way for

(62)
for its further fall and ruine. *Q^u.* What can be seen of outward inducements, that such have in the matter of their Religion?

Ans. It must be a strange cover over mens eyes, if they see not its whole frame a politick interest, the Scripture shut up to keep the People in the dark, being not able to abide the light, and an infallibility to secure all for keeping them under a blind obedience, the doctrine of Merit and Purgatory, a most visible lucrative engine; yea is such a Religion where it may be seen, no rich Man can perish, if his heart will serve him to part with Silver for his Soul; for though he have no Merit of his own, there is enough in the Churches treasure of the Merit of others to be purchased: It is indeed a sad Religion for the poor, whose sore Penances here, and Purgatory hereafter, must make up what they want to lay out for a full Absolution; and may not all see its contrivance such, as the most licentious and gross can fully suit therewith, when thus they sin at the highest rate, and not fear their Soul, since there is a retreat for all to the Popes plenary power for Pardon.

Q^u. Can the Popish Religion be such a compound of human policy, and thus framed to make men dependent on the Pope,
and

and subject their temporal interests to his power, when so many of the Kings and great men of the earth, do with one consent give their power to support his Throne? *Ans.* I confess no reason would answer this, it seems so strange an insatuation; but that we see it is of God, in giving them so far up in his secret judgment, and the Scripture herein so clear, *Rev. 17. 17. For God hath put it in their heart to agree and give their power to the beast, until the words of God be fulfilled;* and then must that also take place, when they shall burn the Whore and burn her flesh; but if such a judicial stroke were not, nothing could be more visibly destructive than this is to their power and interest. *Qu.* Wherein can the *Papish Religion* be destructive to the power of Princes, and civil interests of a Nation? *Ans.* From their own Doctrine and Principles, it is undeniably clear, 1. That such a Religion as this as teacheth the Pope and Rulers of their Church, may dethrone Kings, and transfer their Kingdoms to others; can loose Subjects from any Allegiance or tie to their Prince; yea thus bind and loose their Conscience as they find their own interest stand. 2. That it is such a Religion as expressly exempts all Ecclesiastick Persons from the Laws of Magistrates; so as they cannot be judged by these in the most horrid and notorious crimes, which the Civil Power ought to punish, having their Church-Immunities, as a City of refuge for their retreat. 3. A Religion that makes the Magistrate and great Men of the Earth, so dependant on the Pope and his Authority, as they can have no power to judge, not as Christians, with the judgment of discretion what is right and wrong: But with a blind obedience must execute what they decree. 4. A Religion that strikes at the very root of Piety

ty and Godliness, which is the greatest security of Government, and founds the strongest obligations to all civil or moral Duties; when by Popes power, yea of ordinary Priests, it can dispense with the most horrid acts of wickedness Murther, Adulteries, Incest, Rapes, Sodomy, and hath the Rates stated, at what price they can purchase a full Absolution for the same: Yea a Religion that does expressly teach, a Man is bound to repent presently for the most hainous sins, but is only necessary in the last extreme of life. 5. None can deny but here is such a Religion as visibly subverts truth and righteousness amongst men, which is the greatest security of all personal Interests, when it avowedly warrants Equivocation both in Oaths and Words, and in such doubtful tearms to swear, as may be directly contrary to the intention of the examiner, so that an Oath in judgement cannot be the end of controversy. 6. A Religion in its Principles so destructive to human Society, that it loveth these prodigies of Cruelty, which we should think human nature, tho corrupt, could not but tremble at, without being transformed into the very Image of the Devil; such as the French and Irish Massacres, the Netherland persecution under the Duke of *Alva*, the Spanish Inquisition, and these bloody years under Queen *Marys* Reign in *England*, do before all the World witness.

F I N I S.